

LIVESEY'S MORAL REFORMER

PRINTED AND PUBLISHED, MONTHLY, BY J. LIVESEY, 28, CHURCH-STREET, PRESTON.

No. 20.

NOVEMBER, 1838.

TWOPENCE.

WEDDING PRESENTS.

Among the numerous schemes for raising funds by small contributions, for various purposes, it is rather wonderful that men have not anticipated the wants of matrimony in the same way. We have building clubs, trade clubs, salt-water clubs, sick clubs, and burial societies, but no *wedding* clubs. I suppose young people have too much modesty to let it be known that they are preparing for such an event. In Wales, however, they effect the object by other means. The attendance at weddings is very large; great numbers are invited; and the fashion is for every guest to make a *present*. The following, which is one of the invitation papers, may be a curiosity to some, and fully explains this—

May 4, 1838.

As we intend to enter the matrimonial state on Thursday, the 31st day of May inst., we are encouraged by our friends to make a *BIDDING* on the occasion, the same day, at the sign of the *DROVER'S ARMS*, situate in LAMMAS-STREET, CARMARTHEN; when and where the favour of your agreeable company is humbly solicited, and whatever donation you may be pleased to confer on us then, will be thankfully received, warmly acknowledged, and cheerfully repaid, whenever called for on a similar occasion,

By your most obedient servants,

WILLIAM JONES,

Cabinet-maker at Mr. J. Williams,

ELIZABETH WECHIO.

The young man and his father and mother, (David and Mary Jones, Waunfwichan, Llanstephan) and his brothers and sisters, (John, Evan, Anna, Mary, Jane, Anne, and Eliza) desire that all gifts of the above nature due to them, be returned to the young man on the above day, and will be thankful with his uncles, (John Hancock, Nantyrhebog, and John George, Brynglass) for all favours granted.

Also, the young woman and her uncle and aunt, (John Rogers, currier, and Anne, his wife) and her cousin, (Anne Beynon Rogers,) also (Elizabeth Rogers, currier) desire that all gifts of the above nature due to them, be returned to the young woman, on the above day, and will be thankful for all favours granted.

HUSBANDS AND WIVES.

You have no right to expect perfection in each other. To err, is the lot of humanity. Illness will sometimes make you petulant, and disappointment ruffle the smoothest temper. Guard, I beseech you, with unremitting vigilance, your passions; controlled, they are the genial heat that warms us along the way of life—ungoverned, they are consuming fires. Let your strife be one of respectful attentions, and conciliating conduct. Cultivate with care, the kind and gentle affections of the heart. Plant not, but eradicate the thorn that grows in your partner's path. Above all, let no feelings of revenge find harbour in your breast—let the sun never go down upon your anger. A kind word—an obliging action—if it be in a trifling concern, has a power superior to the harp of David, in calming the billows of the soul.

COST OF DRINKING INTOXICATING LIQUORS IN LIVERPOOL.

THERE are within the new borough of Liverpool, above 1300 licensed victualling houses, and also about 800 beer shops. It has been found that the average rent of public houses is above £50 per annum, and that the rent and taxes on them is at least £10 per annum more. To maintain the families and pay wages and maintenance of servants will cost about £70 each house; making an aggregate cost for the support of each house of £130, or a total of £169,000. This must be paid from profits on the sale of intoxicating liquors, and if we take the high rate of 33 per cent, as the profit, liquors to the amount of £500,000 per annum must be sold to raise it.

The rent of 800 beer shops at an average of £18 per annum, and the rates, taxes, and partial support of the family at £30 each, will give a total charge of £43 per house or the sum of £38,400. This also taken at a rate of 33 per cent must require a sale of £115,000 per annum. Thus, to maintain these 2100 houses a sum of not less than £600,000 is required.

It is not so easy to estimate the proportion of this sum paid by the labouring classes; but they certainly support the beer shops and we may take half the public houses as supported by them. We have thus a sum of £350,000 per annum as spent by the labouring classes on intoxicating liquors.

This amount is more than double the whole rent this class pays in Liverpool. The cottage property is now rated at £150,000; add, for little houses, cellars, &c., £20,000 and we have only £170,000; less than half what is uselessly—madly spent in drink. The poor will remain poor—and the sufferings of the miserable must increase whilst these things exist.—When will churchmen act like churchmen—when will men act like rational beings?—*Liverpool Philanthropist*.

SUGGESTIONS FOR THE PROMOTION OF THE TEMPERANCE CAUSE.

Ir bells are employed to get up meetings for divine service on Sundays, would it not be a good plan to place a bell on the top of every temperance meeting house, with a peculiar tone, to announce the commencement of every meeting.—Besides this I would advise every society to keep a rattle, and send a man round in the neighbourhood where the meeting is to be held. At Paisley, I find they have succeeded in draining the public houses on Saturday nights so much, that a great number of landlords have given up the traffic. They have taken several public halls for Saturday night meetings, which are enlivened by music and singing, and edified by short lectures on useful subjects. One penny is charged for admission by which, all the expenses are borne. To me it has long been evident, that unless some such attraction is adopted, to supplant the fascinations of the public house, we shall not easily maintain our ground. Many men and especially young men, after working hard through the week, seek a little social relaxation on the Saturday evening, and the public house has attractions for which the temperance societies hitherto have provided no proper substitute. The Catholic branch at Bolton is about imitating the example of the tee-totallers of Paisley.

COVER TO LIVESEY'S MORAL REFORMER.

AN ACCOUNT of the Total Number of Proof Gallons of Rum, Brandy, Geneva, and all other FOREIGN SPIRITS, that paid Duty in each Kingdom, from 5th January, 1837, to 5th January 1838, and the Amount thereof.—Taken from *Parliamentary Returns*.

	ENGLAND.			SCOTLAND.			IRELAND.			UNITED KINGDOM.		
	Number of Gallons.	Net Amount of Duty.	£.	Number of Gallons.	Net Amount of Duty.	£.	Number of Gallons.	Net Amount of Duty.	£.	Number of Gallons.	Net Amount of Duty.	£.
Rum	3,079,778	1,385,910	37,720	83,894	37,720	20,673	3,184,255	1,432,929				
Brandy	1,160,608	1,305,572	35,056	31,161	35,056	16,877	1,208,646	1,359,615				
Geneva	11,958	13,468	4,835	4,835	5,439	1,441	18,234	20,529				
Other Foreign Spirits	21,802	9,213	609	1,140	609	388	13,330	10,405				
Total Foreign Spirits	4,264,146	2,714,163	79,024	120,940	79,024	39,379	4,424,465	2,823,478				
Spirits of the Manufacture of the United Kingdom	7,133,869	2,674,900	1,030,570	6,124,035	1,030,570	11,235,635	24,493,539	5,006,235				
Ditto of Guernsey or Jersey	25,048	9,390	9	51	9	—	25,099	9,399				
SPIRITS of all kinds	11,423,063	5,398,453	1,099,603	6,245,026	1,099,603	11,275,014	28,943,103	7,839,112				

Total Number of Proof Gallons of Spirits, of all kinds, in the United Kingdom, from 5th January, 1836, to 5th January, 1837, 31,402,417.

Being a Decrease on the Returns of 1838, of 2,439,314 Gallons of Spirits; and a Decrease of £605,388, 11s. 9d. on the Net Amount of Duty.

An Account of the Total Number of Quarters of MALT made between 5th January, 1837, and 5th January, 1838, in the United Kingdom; distinguishing the Quantity made in each Country, and the Quantity used by Brewers and Victuallers, and Retail Brewers.

YEAR ENDING 5TH JANUARY, 1838.					Bushels of Malt consumed by each class.			
	Quarters of Malt made.	Quarters of Malt used.		Total Quarters used.	Brewers.	Victuallers.	Persons licensed to sell Beer.	
		By Brewers and Victuallers.	By Retail Brewers.				To be drunk on the Premises.	Not to be drunk on the Premises.
England	4,211,544	3,197,178	460,415	3,657,593	16,765,313	6,812,117	3,347,380	335,994
Scotland	572,880	147,838	—	147,838	1,043,500	139,364	—	—
Ireland	284,418	225,083	—	225,083	1,800,669	—	—	—
The United Kingdom	5,068,842	3,570,119	460,415	4,030,534	19,609,482	6,951,481	3,347,380	335,994
Ditto in 1837	5,548,463	3,762,541	516,927	4,279,468	20,341,792	9,751,547	3,809,667	323,749
Being a Decrease of 246,934 Quarters of Malt used.					Being a Decrease of 1,991,466 Bushels on the whole.			

Quantity of MALT consumed by "Brewers," "Victuallers," "To sell Beer to be drunk on the Premises," and "To sell Beer not to be drunk on the Premises," particularizing each Class from 5th January, 1837, to 5th January, 1838.

OPIUM.

There is reason, says the Boston Recorder, to apprehend that the use of this drug is increasing; and its influence sadly deleterious. Not only do fashionable ladies have recourse to it, when troubled with low spirits, but many people who subsist by their daily labour. It acts differently on different constitutions; it disposes some to be calm, it arouses others to fury. Whatever passion predominates at the time, it increases, whether it be love or hatred, revenge or benevolence. The fanatical Fakirs, when excited by it, have been known with poisoned daggers to assail and butcher every European they could overcome. A century or two since, one of them attacked a body of Dutch sailors, and murdered seventeen of them in one minute. The Turkish com-

manders are well aware of its power in inspiring an artificial courage, and frequently give it to their men when they put them on an enterprise of great danger. Continued long, it brings disease on the constitution, loses all its power of exciting pleasurable sensations, and acts upon the mind like the spell of a demon, calling up phantoms of horror and disgust. Emaciation, loss of appetite, sickness, vomiting, and a total disorganization of the digestive functions as well as the mental powers, are sure to ensue; and a premature and awful death follows. Like other agents of intoxication, fondness for it increases with the use, so that at last it becomes nearly essential for bodily comfort and peace of mind; and like them, it affects the brain and disposes to apoplexy.

AN ADDRESS TO THE GUARDIANS OF THE POOR.

ALLOW me, as one who has for a long time paid some attention to the poor's affairs of this district, and latterly to the operations of the New Poor Law, to take the liberty of addressing you on the important duties which devolve upon you in connexion with your office. You are the *guardians of the poor*, and therefore I hope you will never forget to act consistently with the *designation* you have received. To take care of the interests of the rate-payers is undoubtedly your duty, and consistently with this, you ought not to be parties to any *extravagant expenditure* for union purposes, or to the giving of any relief in cases which are not fairly entitled to receive it. On the other hand, you are aware that the poor have but few friends; that they are often ill educated and unaccustomed to the regulations of improved life; and seldom have a fair opportunity of standing right with the public. You will therefore, I hope, take part with the poor, and afford them an opportunity of having their cases fairly investigated, and impartially relieved. It has been the practice too long to *bully* and *bamboozle* the poor, and to treat them with every mark of incivility if not with brutality. In some places, he was considered the best overseer who could drive the poor away, and most easily elude their applications. Whilst no premium should be given to pauperism, by uncalled for courtesy, it is but right that every case should have a *fair and full* examination; if the poor be received with civility, even if relief be refused, they are better satisfied.

The following remarks have reference especially to *out door* relief.

I would beg to suggest, that having fixed upon the *time* and *places* in the several townships of your unions, for receiving applications and giving relief by the relieving officers, that you give due publicity of the same by papers posted in each township; and in the same papers may be noticed, when and where the *board* holds its meetings to receive the personal applications of the paupers. For want of specific notices on these points, I have known many persons by making applications on wrong days and at wrong places, put to much inconvenience and loss of time.

Let it be a positive order from the board, that every relieving officer treat the paupers with *civility*, and give a patient hearing to every applicant. If these officers are allowed to lose their temper, and to act from prejudice either for or against a poor person, much bad feeling will be created, and the labour of the board much increased. If an applicant is in *real distress*, it is not proper *cruelly and repeatedly* to reproach him with misconduct, of which he may have been guilty at some distant period.

It may not also be amiss to remind the relieving officers that it is their duty to enter *every* case of *application*, and lay the same before the board. It is not for them to decide that such and such cases are unworthy of being attended to, and therefore refuse to report the application. The instructions of the Poor Law Commissioners require that every case shall be entered by the relieving officer.

Appearances in the condition of poor people are so little to be depended upon, and calculations merely as to *present earnings*, without considering the peculiarities which attach to almost every family, are so often liable to mislead, that the duty of *visiting the houses of the poor* by the relieving officers should be universally enforced. This is the likeliest means for detecting imposition, and ascertaining the real condition of the deserving poor.

In giving relief, it is far from being good economy to pinch them down on all occasions to the lowest point. If a man is expected to work, he ought to have a sufficiency of food on which to labour. In cases of sickness, and the confinement of women, leaving humanity out of the question, it is, in the end, a saving to the parish funds to give relief pretty liberally. In nothing are the privations of the poor more manifest than in their want of beds and bedding, suited to the number of their families. Relief given by renewing the bedding, especially at the beginning of winter,

will be found of the greatest service. If a man get no rest at night, how can he work during the day? Whatever else be neglected, I would advise that the poor people's beds be well filled with clean chaff. This alone forms a material part of a warm bed; and has this advantage, that it cannot be improperly disposed of.

Should it be your practice to relieve in *kind*, endeavour to make the store as *central* as possible. Poor people necessarily lose some time in making their applications and calling for their allowance; but if, in addition to this, they have to carry their food a mile or two, the loss becomes greater. Besides, it is a great hardship to compel women and children to fetch their meal and potatoes a mile or two, in the cold and rain, with their poor clothing, while, by a little contrivance, the store might be fixed in a central position, or near the place where the Board of Guardians hold their meetings.

There is a class of poor often much harrassed, whose cases I would recommend to your care—I mean the *out-union* poor. They apply to the relieving officers or to the board, and they are told, "You do not belong to us, you must go to your own town." They do so; they make their applications, and are answered, "What do you come here for? you should have applied where you reside, and the parties there ought to investigate your case and see to you." The proper, the legal course is for the guardians to take charge of all the *resident* poor; and if they belong to any out-union or out-township, to write and represent the case, and obtain an answer either that relief may be allowed, or that they must be removed. And in all cases of disputed settlement, the poor must be relieved till that question of settlement is decided. And here I would urge, that the guardians give it as a standing order, that *every letter* received should be answered by the relieving officers or the clerk, as the case may be, at the *earliest possible convenience*. To neglect this is not only shewing disrespect to the parties who write, but is likely to protract the sufferings of the poor, and perhaps sometimes to set townships at variance, so as to lead to a serious increase of expense.

Many cases of pauperism arise from husbands leaving or neglecting their families, and these men are generally drunken characters who earn good wages. It is highly important to look after such as promptly as possible, otherwise their families may become a permanent burden upon the parish, and the men encouraged in idleness. If they can be found, it may generally be a good rule to order them to come before the board in preference to the magistrates, where they are perhaps more likely to consent to provide for their families, than if they were immediately proceeded against by summons or warrant.

The new law has brought a great increase of expense upon the parishes in cases of bastardy. I doubt very much whether there has been any decrease in the numbers of illegitimate children; and I do know a great number of cases in which the parishes are saddled with the expenses, while the putative fathers are at large, refusing to pay a farthing towards the support of their own children. So little chance is there under the new law, of compelling a man to pay, that it would appear that the overseers generally have abandoned all hopes of success until a change in the law takes place. Not to mention the disgrace and suffering inflicted upon the women, and the encouragement to licentiousness by the operation of the new law, what a boon for a parish to be presented with a *reputed* fatherless child, to be maintained at an expense of at least 2s. per week for ten years, a sum exceeding £50! while the real father, *whatever be his circumstances*, does not pay a single penny! Surely the boards of guardians in petitioning for changes in the law will place "The Bastardy Clause" first on the list. While the law remains unchanged I hope however, the guardians will not treat with that severity which is too common, this unfortunate class of females, many of whom have been seduced and ruined by the treachery of profligate men. As a reason for this I cannot help referring to the decision of Jesus, in a similar case. To the accusers of a woman of ill fame he said, "let him that is without sin first cast a stone at her;"

and to the woman he said, "neither do I condemn thee, go and sin no more!"

The guardians in some unions are in the habit of sending as many as possible to the workhouse, instead of affording them out door relief. Now, so far as the instructions of the commissioners will allow, I would strongly dissuade them from doing this. It seems as if they sat to inflict punishment only, and to drive people away by uniformly offering the terrors of the workhouse. This, I conceive, is mistaking the original object of the poor-law. The poor-law originated in better feelings, and was the exercise of *Christian charity* reduced to a system. For a long period it was administered by the clergy and churchwardens; and I see no reason why it should have degenerated from its original beneficent character. The helpless, the homeless, and the friendless, and those who are endeavouring to impose upon the parish rates, may be sent to the workhouse, but I should be cautious about sending any others. Whatever view other persons may take of the workhouse, it is a fact that the poor have a strong disinclination to be removed, and for much better reasons than those often attributed to them. A visitor going through a workhouse, sees the floors clean, the bedrooms clean and well ventilated, and all the arrangements in good order; and he exclaims, "what a comfortable place it is!" and wonders why poor people should be reluctant to become inmates. He forgets the pleasures which a man's fireside affords, when he can call it *his own*, however poor, and likewise the satisfaction of having the liberty of managing his family and his affairs himself. The sympathies of the human heart find no reciprocal response in the deal boards and whitewashed walls of a workhouse, however comfortable they may be in themselves. No, "if we could but get two meals a day," said a worthy poor man's wife, the mother of four children, "and have a place of our own, I would prefer it to being here." Besides in most instances, it is much more expensive to relieve people in the workhouse, than by outdoor assistance; and what is the worst of all, it is here they and their children imbibe the thorough spirit of pauperism for life.

Let me entreat you to give to *all cases* of application, a serious and respectful attention. Do not despise the poor, under any circumstances; I have seen various cases turned into a source of amusement, and an unseemly levity and capricious sport indulged in while proceeding with the cases of the poor. To you, the hearing and deciding of a case may appear a trifle, because of the numbers that come before you; but I assure you it is not so with the poor. To many of them it is a subject of anxiety for days before they make their application; when they wait for their turn, it is often with fear and trembling; how they are agitated while stating their cases you have had many opportunities of witnessing; and it would be difficult to enter into their feelings while waiting for your decision; and if that decision should be against them, they go home with a heavy heart, and silently murmur in private over the miseries of their lot. I take the liberty of mentioning these things, because, by a constant succession of poor persons appearing before us, we are apt to forget the peculiar feelings of anxiety, which each of them experiences. I am also convinced that we have fallen into the error of underrating the merits of the poor generally; and because *single cases of imposition* are occasionally detected, we are apt to approach every case as if it were of the same kind. Vigilance on the part of the relieving officers will, in time, almost prevent the attempt at imposition, and as it is *their duty* to detect such cases if they exist, I maintain that charity and the spirit of the English law require, that we should regard every pauper as an honest man until he is proved otherwise.

Another error, into which we are liable to fall in giving relief, is that of regulating the allowance too uniformly by the amount of earnings given in by the poor; and also by assuming that persons can really live upon a sum which, when all the circumstances and expenses of a family are calculated, it is impossible for them to subsist upon. The effect upon the poor is, either to conceal part of their earnings, or not to work so as to bring them up to the amount at which relief is supposed to stop. By adopting this principle, I have seen many a worthy family refused assistance, because

by straining every nerve, they earned more than the maximum at which relief is given; whilst families, of the same size, have been relieved, because by less industry, they had a smaller amount of earnings. I will give an instance which will represent many others. Two families, each consisting of the man, his wife, and four children unable to work. Each of the men earns 7s. per week by weaving. In one case the wife earns *nothing*, but takes care of the family; and consequently, they receive 3s. a-week from the parish, making the amount ten shillings, for the family of six. In the other case the woman leaves the children to take care of themselves, washes the clothes in the evening, and perhaps cleans when she should be in bed: during the day she goes to the dandy-loom, and earns 3s. a-week, making 10s. for a family of six. In this case, the application at the office is rejected, because of the superior industry of the woman. I submit this statement for your consideration, in the hope that we may not, by adhering too rigidly to any scale, discourage industry by withholding relief, when a little assistance is really wanted. But in either case, how is it possible that rent, fuel, candles, soap, food, clothing, bedding, and every other little necessary can be provided, for six persons, out of 10s.? not to mention casualties, and losses from bad work, sickness, cold weather, and other causes.

In reference to such a case, I submit to you the following calculation of the *indispensable* weekly outlay, for a poor family like those referred to, and which, I believe, will not be far from correct—

	s.	d.
Rent.....	1	10
Taxes and Water	0	2½
Fire	0	10½
Candles	0	7
Soap	0	6
	4	0

Leaving for food 6s. or, twelve pence each, without a farthing for clogs, shoes, clothing, bedding, furniture, pots and pans, physic, school-wages, burying-club, repairs of windows, shaving, hair-cutting, &c., &c.

The fact is, I am quite certain that such a family, to be kept decent, though in a poor way, would require the whole of this 6s. at least for the articles just named, and hence there would not be left a farthing for food. At present, *charity* usually supplies these articles, but to a very scanty extent; and the rest is endured by hunger and destitution. I submit this calculation to you, not to supplant this charity by parochial aid, or, that you should place such a family on a level with the independent labourer; but simply that you should not refuse relief upon any assumed calculation that a family "may live very well" upon such and such a sum; but that you may make your own calculations in order to guide your decisions. If you do this and take into the account the extra industry of the parties, and consider also, what it requires to support a family, you will be afterwards better able to satisfy yourselves in dealing with the poor.

Taking into account the approach of winter, the extraordinary price of potatoes, and the high price of food generally, I hope you will not think me impertinent in bespeaking your indulgence towards the poor, and an increased attention to their privations at this inclement season of the year. We are all brethren; rich and poor shall shortly meet together, and God, the father of us all, is no respecter of persons. Entrusted, by the choice of the tax-payers, with the office of guardianship, let us not view the appointment as merely nominal, but involving considerable responsibility, and in order to keep down the rates, and administer as much relief as possible to the needy, let us avoid every unnecessary expense in the management of the affairs of the unions to which we belong.

I am your obedient Servant

And brother Guardian,

J. LIVESEY.

PLAN FOR INCREASING TEMPERANCE PERIODICALS.

In promoting the temperance reformation, *meetings and visitation*, in my opinion, are the most important means that can be adopted. Next to these I should place an extensive circulation of temperance publications.

These publications may be divided into *three classes*. The *first* class to include bills, tracts, posters, and miscellaneous publications in the shape of pamphlets, &c. The *second*, cheap periodicals, such as the "London Intelligencer,"—"The Advocate and Herald,"—and those published at Bristol, Hull, Glasgow, Liverpool, &c. And the *third*, a proper *Temperance Newspaper*, embodying the best articles that can be written upon the subject, and condemning all the temperance intelligence of the kingdom and the world into one focus.

As to the *first* class, I am aware that a great deal has been done. I am not certain, however, whether any party is prepared to undertake the *third*—a general newspaper; but undoubtedly it would render an essential service to the cause. And though I am not at present very sanguine as to its success, yet, considering the number of tee-totalers, it certainly ought to be made to answer.

It is however to the second class—*cheap periodicals*, that I am most anxious to draw the attention of the friends of temperance; having stated that it is desirable that every county, if not every large town, should have its periodical. As there can but be one opinion of the great advantages that would result from this, could it be rendered practicable, I proceed to explain how I think it may be accomplished.

The *price* of the periodicals, such as I have in view, should not exceed either a *halfpenny* or a *penny*; the *form* might be that of "The Advocate and Herald,"—or, if penny numbers, I should prefer the same size of paper, in the *folio* form; that is, four pages instead of eight, which would admit of more matter, has more the appearance of a newspaper, and can be read without the trouble of folding or cutting. The period of publication might be *weekly* or *monthly*, but at no other periods. In case of four adjoining counties or towns printing each a periodical, it would be an advantage to arrange it that the numbers might come out on the 1, 8, 15, and 22 of the month; or on the first, second, third, and fourth Saturday in the month; so that to those who took them all they would be equivalent to a weekly periodical. When I said that some large towns might have their own periodical, I meant *London, Edinbro', Dublin*, and such places as *Liverpool, Birmingham, and Bristol*; and when I name *counties*, I refer to those principally where the cause has made progress, such as *Lancashire, Yorkshire, Durham*, and those in *North Wales, &c.* In other instances, two or three contiguous counties might join at a paper.

In attempting to establish periodicals, one fatal mistake has been made, that of endeavouring to effect a circulation in places *too distant*; hence a greater number has been printed than could be sold, much expense in postage and carriage incurred, and many *bad debts* contracted; and I am decidedly of opinion, that for penny periodicals, it is much better to try to establish a large local circulation, and to provide every district with a paper adapted to its locality, than to seek a scattered connexion all over the kingdom. This also would afford another important advantage, that of deferring printing off the numbers till as near the date of publication as possible, and thus admitting the latest intelligence and affording an opportunity of advertising all the forthcoming meetings. It is of the first importance that the papers be *well written*, in a plain, pithy, lively style; that the articles be *short and interesting*; that no *sectarian peculiarities* be foisted into them; that they breathe a spirit of *condour, kindness, and charity* towards all men. And to secure the circulation which I contemplate, an *interesting wood cut* to every number is *indispensable*. I know that the sale of the *Preston Advocate* was kept up very much by this means. It is true the expense of one of these cuts is considerable; but by getting one engraved, and then taking a number of *stereotype casts* from it, the expense

would be divided, so as to fall lightly upon each. The *Advocate* cuts varied in value from £1 to £5, but by thus dividing the expense, I think, upon an average, they need not exceed 7s. 6d. each. Indeed, should this be doubted, I will undertake to manage this 'part of the business myself, being provided with all the conveniences for this purpose. Another advantage would be found, in two or more adjoining counties or towns taking *part impressions* from the same form, which is the case with newspapers where the circulation will not admit of the expense of setting up the whole paper. Supposing then the composition of a penny paper be £2. 10s., half of that sum would be saved by printing the *general* articles, occupying half the paper, from the same type, for two periodicals, and the *local matter* only with another title, would then have to be set up in addition.

I am also induced to presume, that among the numerous talented friends of the temperance cause, the *editorship* of these periodicals would be undertaken *gratuitously*. Suppose a monthly penny paper was edited by three individuals, the work thus divided, would be comparatively easy. One to write the *articles*, another to arrange and condense the *intelligence*, and a third to collect from various sources, a good list of *anecdotes, accidents, &c.*, under the head of *varieties*, and to arrange the *notices* of all forthcoming meetings.

My hope of the success of these periodicals rests, first, on the *exertions of the respective committees*; and secondly, on the *great advantages* that might be held out to various unemployed individuals in *selling these temperance papers*. And under the judicious guidance of active committees, I feel no doubt that a sufficient number of persons might be met with who would find their interest in this undertaking. I have made various calculations, of the first cost of a penny periodical, from one to four thousand copies, and I think from the following list there ought not to be any difficulty in establishing papers as extensively as I have named:—

	£.	s.	d.
1000 copies at 8s. 4d. per hundred, or 1d. each	4	3	4
2000 do. at 6s. 3d. do.	12	6	0
3000 do. at 5s. 0d. do.	15	0	0
4000 do. at 4s. 2d. do.	16	8	0

For *present payment*, I believe the above will be found such an estimate as these periodicals might be procured at; possibly a little under or over, but it will at least be sufficiently near to guide the friends of temperance in making their arrangements. This estimate of course will admit of no loss or risk. Respectable individuals must therefore guarantee the money to the printer, or pay always for at least one impression in advance. The numbers must also be sold for *ready money*, for upon no other principles, but those of *low price, and present payment* have I any hope of this scheme being carried into effect. It is by these means principally that the Americans so far surpass us in the circulation of periodicals. They uniformly insist upon payment in advance. Now to shew my view of the working of this plan, I will suppose that we have a periodical for *Lancashire*. Suppose the committees for various towns are applied to and assured that if 4000 copies can be sold, they will have them at *half price*, or 4s. 2d. per hundred, present payment. They therefore agree to take as follows:—

Liverpool.....	1000
Manchester.....	1000
Preston.....	400
Bolton.....	400
Stockport.....	300
Burnley.....	200
Rochdale.....	200
Lancaster.....	100
Wigan.....	100
Ashton.....	100
Oldham.....	100
Blackburn.....	100
	4000

To pay for them in *advance*, monthly or otherwise, could be no

object to any of these committees; they would then deliver them to various agents in the surrounding towns and villages; and if they disposed of them in shilling-worths, fifties, or hundreds, at *cost price*, which being so low as $\frac{1}{2}$ d. each number, there is not much doubt that the above estimated number would be easily sold; and if they had occasionally a few left on hand, a trifle expended in this way would do quite as much good as purchasing tracts. But if the committees were active no loss need to be apprehended. Now supposing we take the other *extreme*, and fix upon some district where it would be difficult to circulate above a *thousand* copies. Surely in the most barren districts in the kingdom, ten persons or parties might be found who would engage to take each a hundred numbers at 1d. each, and for the sake of promoting the cause, engage to sell them without profit, or give part away at their own loss. Or, if the numbers were sold in shilling-worths, or in fifties, and hundreds, at 6s. 3d. per hundred, being the regular allowance of 25 per cent., the loss monthly upon a thousand copies would not be more than £1. 0s. 10d. Now considering the importance of a *local* periodical, I should think there could be no doubt of getting subscriptions to cover a loss so trifling. This, however, it should be borne in mind is taking the most extreme view of the case. In such a district a halfpenny periodical might be sufficient, so that the loss would be reduced one half. But I scarcely can imagine any district where, by judicious arrangements, 2000 copies could not be sold, and this number, it will be perceived, would afford the usual compensation for those engaged in selling, without loss to any party.

To work this system, if individuals will not commence it, a *publishing committee* should be established in each circuit, (if I may use the expression) and this committee should communicate with the committees of all the adjacent societies, or with active individuals, inviting their co-operation, and requesting a return of the number of copies they could dispose of.

I beg to repeat, that each of these periodicals ought, in my opinion, to be embellished with a wood cut, which will assist the sale more than any other appendage.

P. S.—I deem this project for establishing cheap periodicals all over the kingdom of so much importance to the success of our cause, that I should feel much gratified if the editors* of all the temperance publications would give this article an insertion in their respective papers.

EDUCATION IN SWITZERLAND.

(From a gentleman who has recently visited M. Fellenberg's schools.)

"In the month of August, 1832, I travelled into Switzerland for the purpose of making myself acquainted with the schools and institutions at Hofwyl. Situated about three leagues from the picturesque capital of Berne, amidst a beautiful scenery, composed of a cultivated vale, the Jura ridge of mountains, a pine forest, a small lake, and the glaciers of the Bernese Alps, stand the extensive buildings of the establishment, surrounded by about two hundred and fifty acres of farm land. Upon my first arrival, before I could obtain an opportunity of presenting my letters to the benevolent founder, I wandered about in various directions;—all was business and activity. Here was a troop of lads cutting the ripened corn, while another troop was engaged in conducting it to the barns. Here was the forge in activity; and there some little gardeners performing various operations in small plots of ground that were proportioned out: here were a group of little girls gleaning; there, others carrying water—most of them singing while thus employed. But my attention was peculiarly arrested by about one hundred men, who, in a large open building, erected in a recess of the garden, appeared to be engaged like boys in a school-room; over the entrance was inscribed this motto:—'The Hope of their Country.'

I was at last fortunate enough to be admitted into the study of M. de Fellenberg,—a man somewhat advanced in years, with a countenance beaming with intelligence and kindness. De Fellenberg was, by birth, one of the ancient aristocracy of the country,

and in possession of the hereditary property of his family. He determined upon devoting his fortune, and the labour of a life, in the endeavour to effect the regeneration of his native land, by the means of education. 'I will infuse good habits and principles into the children,' said he, 'for in twenty short years these children will be the men, giving the tone and the manners to the nation.' For thirty-two years has he pursued his steady course, increasing in influence, and extending his establishment as his scheme grew upon him, until it has become what he described to me. 'This,' said he, pointing to a large building, 'is the institute for the boys of the higher classes. Here are their dining-rooms;—arranged on each side of yonder galleries are their dormitories. Here you see their gardens, their museum, their workshops, their school-rooms; here their gymnasium where they exercise themselves in wet weather; here their stream of running water where they bathe every day; study is their employment, bodily labour their recreation,—but bodily exertion I insist upon. There is no health, no vigour of mind, no virtue, without it. Those persons grown to manhood, who are mixing with the boys, are placed by me to observe every action, and catch every expression. My grand object is to comprehend thoroughly the character of my pupils, in order that I may work more efficaciously upon them. These persons are by no means considered as spies by the boys; they are their companions. At Hofwyl, all that is not wrong is permitted. I never like to forbid a thing when I am unable to assign a reason for doing so: it creates a confusion in young minds with regard to principle, a thing most dangerous to their future happiness. We have no boundary mark, yet my boys stay at home; we interfere not with their pleasures, yet they cling to their duty.

Within this enclosure is my eldest daughter's poor-school for girls. She has about a hundred under her direction, who are fed and clothed by the establishment. To these she devotes her entire time. They learn all that in after-life will be of service to them: to clean the house; to cultivate the garden; to sew; to make all those little necessities which are of so much importance in the cottage; to read; to sing; to be cheerful and to be happy. UNLESS OUR WOMEN BE BROUGHT UP IN MODESTY, AND WITH INDUSTRIOUS AND RELIGIOUS HABITS, IT IS IN VAIN THAT WE EDUCATE THE MEN. IT IS THEY WHO KEEP THE CHARACTER OF MEN IN ITS PROPER ELEVATION.

Here is my school for the middling classes—here all instruction has reference to practical purposes. Man was born to have dominion over the earth, and to subdue it; but it is by the intellect alone that he can do so. His unassisted strength—what is it? To conquer nature, he must understand her. Look in here, and you will see the laboratory of the chemist, and the lever and the pulley of the mechanic.

In these two buildings are my poor-schools for boys, who are boarded and clothed by the establishment. And well they earn their maintenance; for the little fellows work ten hours a-day in the summer, and the expense that I incur in their behalf is nearly repaid by their exertions. They study for two hours each day, and this I consider sufficient. The case here is the reverse of the institute; for bodily exertion is the labour, and study the recreation. The habits I bring them up with are those which I desire should continue with them through life; they, consequently, have reference to their probable position in society. The habit of continued study would ill become a person destined to gain his livelihood by his hands. Although there are now one hundred boys assembled here, mine were but small beginnings. I had but one pupil at first. It was long before I could find a master in whom I could confide. Do you observe those little patches of garden-ground? Each poor lad has one to himself, and the produce belongs exclusively to him. They usually dispose of it to the establishment, which either pays them the money at the time, or lodges it in a little bank I have founded. Many of them have very considerable sums there. It is here that they obtain a habit of passing the greater portion of their time in continued and patient labour; they become acquainted with the value of labour by the produce of their little gardens. The instructions that I give them,

although somewhat more elevated than what is generally obtained by persons of their rank in life, is directed to the rendering perfect the senses and reflection,—to make them better practical men; drawing the sciences of arithmetic and geometry, a useful selection from the other sciences, all taught in the most unostentatious manner; the history of their native country, and an acquaintance with the different natural objects around them, together with music, form the extent of their literary instruction.

Religion is inculcated in every way. Public prayer, both at church and at school, is regularly performed in common with the schools of other countries. Besides this, these poor lads are taught to see the Creator in his works. When their admiration is roused by a natural object, they are accustomed to direct their thoughts to its Maker.

But here, said my venerable companion, 'is the engine upon which I rely for effecting the moral regeneration of my country (and my attention was directed to the men whom I had before seen in the morning;) these are the masters of village schools, come here to imbibe my principles, and to perfect themselves in their duty. These men have six thousand pupils under them; and if, by the blessing of God, I can continue the direction of them success is certain.'

To ensure success, M. de Fallenberg spares no pains,—no expense. There are no less than thirty-two professors solely devoted to his establishment, who inhabit a house to themselves upon the premises.

In all, there are about three hundred and fifty individuals in this little colony. Despite of his enemies, the spirit of De Fallenberg is spreading throughout Switzerland; and after having seen the parent institution, I visited several of his establishments in some of the remotest cantons.

A week closed my short sojourn at Hofwyl; I quitted it with a heavy heart; and the recollection of the moral beauty of what I there witnessed, will remain rivetted on my memory for ever."

THE SUBSTITUTION OF KINDNESS AND REWARDS FOR SEVERITY AND PUNISHMENTS.

THOUGH in many instances man is a creature of habit, yet it must be allowed that he frequently acts from motives; hence when we attempt to supply these, it is desirable that they be of the right kind. Discarding those which severity has suggested, and which have long been tried in vain, and at which the human mind constantly revolts—let motives of a new character be supplied, in order to gain the object. Let gentleness, kindness, and premiums be substituted for passion, severity, and punishments. Let the pleasures of hope take the place of the fear of suffering.

However diversified the motives of men may be, they may be principally ranged under two heads—hope and fear. Promises and threatenings, in their various forms, are the sources of these; and it is to the excessive use of the one, and the comparative neglect of the other, that I wish to draw the attention of my readers. It is true, there is a class, though very limited in number, who, independently of allurements and threats, of persuasion or dissuasion, may be acted upon by a simple statement of duty, and who seem to take a pleasure in doing good for its own sake. But taking society at large, hope and fear are the general springs of action; and even where reason is most matured, these motives are not unnecessary.

I have carefully watched the means usually adopted by various classes to induce others to do their duty, and I am sorry to say, that menace and punishment are those most usually adopted. In almost every department, there are threats, but no promises; punishments, but no enjoyments; fines, but no rewards. The voice of vengeance sounds in our ears, and is but too frequently adopted to impel men to do their duty. In all cases where an object is to be gained, we should use the likeliest means; and that of severity, terror, and coercion having obviously proved ineffectual, I think we shall do well to adopt a milder course.

Children, of all others, on account of their age, have to be stimulated to duty: but what are the means usually adopted?

From the moment the child is capable of distinguishing the indication of gesture, or the tone of the mother's voice, threats and furious protestations are the means made use of; and long before this, if the poor infant be restless and troublesome, although the effect of sickness or pain, how often are these monster-like mothers seen shaking the child, throwing it down on the bed, and beating it severely! To those who are addicted to mischief, it is not unusual to hear the mothers bawling in the streets, "Oh! I'll give it thee, thou bad thing."—"If thou does not come in, I'll warm thee,"—and it is really distressing to know that scarcely any thing but threats and punishments are adopted to induce children to do right. The repetition of these threats, and their being uttered in a passion, on every occasion of irregularity, and frequently not put into execution, tend to neutralize their effect. Without the influence of either persuasion or rewards, such conduct tends to beget a servile or dissembled obedience, and a secret hostility to parental authority.

The same spirit is acted upon, generally, by masters towards their servants; and hence the selfishness, the want of cordiality, and contention which so generally prevail. A kind and generous master is sure to produce an obedient and a faithful workpeople; but tyranny and oppression are sure to lead to perfidy and resistance. While servants are exhorted "to be obedient to their masters," and to serve them "not with eye service as men pleasers," masters are also commanded "to forbear threatening, knowing that they have a Master in heaven, and that there is no respect of persons with God." In most of the mills and workshops, a system of "fines" is adopted; but against this there is no system of "rewards." This may be said in reference to weavers: for bad work they are "bated," and perhaps properly; but then ought they not to be "rewarded" by an extra payment when their work exceeds the standard?

In the articles of all our clubs and societies the same spirit is extensively diffused. "He shall be fined"—"he shall be fined" so much—if he does this, or does not do that, occurs almost in every page. Now though the object of the framers of these rules is, no doubt, good,—to secure regularity and obedience,—yet is it not lamentable, that no attempt has been made to govern a society by the nobler principles of a consciousness of duty or the promise of reward? Instead of having to drive men, like mere animals, to their duty, how pleasing it would be to see them rise above the influence of fear. And though selfishness might be flattered by the offer of pecuniary rewards, it would be selfishness in the most pleasing garb. Though the expense be the same, who does not prefer the fire that burns cheerfully of itself to that which requires to be forced by the constant operation of the bellows?

Why is it that many children dread to go to school, and view the approach of a holiday like a deliverance from prison? Because threats and punishments are constantly resorted to in its management. Is it likely the children will love the person who governs them by stern rebukes, imperious orders, and repeated stripes? By such usage their minds become depressed and contracted, their hearts callous, and their demeanour furious and violent. With a tyrant for a teacher, the children also become tyrants in their turn, and, in the absence of the master, they punish and coerce the younger scholars who offend them.

The family hearth and the school are the places where the minds of children are first formed, and it is of the first importance that the discipline of both should tend to the development of every kind, and generous, and amiable disposition. Let parents "forbear threatening," and let teachers allure by their manner, encourage by their promises, and secure the affection and good conduct of the children by suitable rewards, and a good foundation will be laid for a better race of beings not to be governed by terror. If I use a threat towards my children, I am perhaps not disregarded; yet the memory, I can perceive, has no pleasure in retaining it: but if I tell them their duty and the reason of it, or offer a reward for extra exertion, obedience seems to be a pleasure to them.

In the administration of the poor laws, where the sons and daughters of adversity come to solicit the compassion and relief

of their more fortunate fellow beings, it is most revolting to one's feelings to notice the harsh manner in which they are sometimes treated. The clergy were formerly the dispensers of the public charity to the poor; and though it directly comports with their office as Christian ministers, yet they have relinquished the work to other hands. The work, therefore, in many places, is either committed to paid servants or to persons who seldom compassionate the distresses of the poor, or offer to them a word of consolation. The difficulties created, the impediments thrown in the way, and the abuse and severity used, in connexion with relieving the poor, are such as to produce the worst effects. In some country places, men are chosen for overseers who have no feeling for the poor, and whose rudeness and vulgarity almost class them with brutes. The seeds of terror and intolerance being liberally sown, no wonder, considering the numbers of the poor, that a spirit of envy and revenge towards the higher classes should so generally prevail. I beg to say, distinctly, that it is the duty of every Christian man, who pays taxes for the relief of the poor, to see that they are relieved without being insulted.

National affairs are all conducted on the same compulsory principle. Honours and rewards, it is true, are occasionally conferred by the government, but these fall chiefly among their favourites who are rich; seldom is it indeed, that the poor feel the influence of favour, although they are exposed to all the punishments which the laws inflict. Acts of parliament deal largely in penalties but never recognize the principle of rewards. In the army and navy, though there is sometimes an advancement according to merit, yet it is evident that the discipline is that of mere authority and force.

Even the church has adopted the same course. Instead of depending on reason, persuasion, and the great benefits propounded in the gospel, compulsion has been adopted. At one time, the eyes that could not see were put out, and the tongue that could not speak orthodoxy was condemned to silence. Sincerity, usefulness, and good conduct were no security to any one against the fires of persecution, if he could not swallow the faith which others had made for him. The same spirit yet reigns, and even in these days of discernment, more value is given to the shade of an opinion, received, perhaps, upon the authority of a conclave of divines, than to a whole life of sincere and active piety. Every heresy (so called) is denounced at our public meetings with a bitterness that ill comports with the charity of a christian, and perdition is dealt out fluently against what at most is only an error of judgment. "Let him be accursed," was the pious sentence of the church in the olden time, which has been somewhat softened by the phrase, "let him be excommunicated." The liberal use of this threatening language is remarkable in the canons of the church, and I am strongly inclined to think that the general want of a spirit of love and amity, the prevalence of a morose temper, a threatening tone, and an intolerant demeanour, have sprung from the spirit of religious persecution, which has so long prevailed among us. The following extracts will confirm the view which I have here given.

"Whosoever shall hereafter affirm, that the Church of England, by law established under the king's majesty, is not a true and apostolical church, teaching and maintaining the doctrine of the apostles; let him be excommunicated *ipso facto*, and not restored, but only by the archbishop, after his repentance, and public revocation of this his wicked error."

"Whosoever shall hereafter affirm, that the form of God's worship in the Church of England, established by law, and contained in the book of common prayer and administration of sacraments, is a corrupt, superstitious, or unlawful worship of God, or containeth any thing in it that is repugnant to the scriptures, let him be excommunicated *ipso facto*, and not restored, but by the bishop of the place, or archbishop, after his repentance, and public revocation of such his wicked errors."

"Whosoever shall hereafter affirm, that the rites and ceremonies of the Church of England, by law established, are wicked, anti-christian, or superstitious, or such as, being commanded by lawful authority, men who are zealously and godly affected, may not with any good conscience approve them, use them, or, as occasion

requireth, subscribe unto them, let him be excommunicated *ipso facto*, and not restored until he repent, and publicly revoke such his wicked errors."

"Whosoever shall hereafter separate themselves from the communion of saints, as it is approved by the apostles' rules, in the Church of England, and combine themselves together in a new brotherhood, accounting the christians who are conformable to the doctrine, government, rites and ceremonies of the Church of England, to be profane, and unmeet for them to join with in Christian profession, let them be excommunicated *ipso facto*, and not restored but by the archbishop, after their repentance, and public revocation of such their wicked errors."

I beg to say, that the principle of rewards is pre-eminently conspicuous in every part of the bible; and no one can read that book without perceiving, that though punishment is denounced against the incorrigibly impenitent, it is the "goodness and forbearance, and long-suffering of God that leadeth to repentance." The same authority which says to Israel, "if ye refuse and rebel, ye shall be devoured with the sword," first says, "if ye be willing and obedient, ye shall eat the good of the land." "Whosoever shall confess me before men, him will I confess before my Father who is in heaven," takes the lead of "whosoever shall deny me before men, him will I also deny before my Father who is in heaven." "He that believeth shall be saved," is the promise; "he that believeth not shall be damned," is the threatening; and in no case do we find the one without the other either expressed or implied. God is not unrighteous to forget the work and labour of love of his people, and hence we should "not be weary in well-doing, for in due season we shall reap if we faint not."

After the example of our heavenly Father, if the wicked turn away from his wickedness, like the prodigal in the parable, he ought to be welcome received. I say this in reference to the conduct of many because I have often been led to notice, that if individuals, men or women, happen to have lost their characters, all the world—many of whom in other respects are no better than themselves—are ready to turn their backs upon them; and then feeling that all hope of regaining the esteem of mankind is gone, these unfortunate persons often abandon themselves to the unrestrained commission of vice. Let the pitiful tale of the juvenile delinquent, the emaciated frame and heart broken sighs of the habitual drunkard, the penitential tears of the victim of seduction, not only excite in our breasts a feeling of compassion, but lead us not to be ashamed of their company, or to refrain from those expressions of friendship which may be the means of securing their complete reformation. Never should we forget the tears of him who, remembering its wickedness, wept over Jerusalem, and who came "not to call the righteous, but sinners to repentance;" who came "not to condemn the world, but that the world through him might be saved."

THE ELEVENTH HOUR.

PEOPLE are continually referring to the man who was hired to work in the vineyard at the eleventh hour, as a proof that people may obtain mercy on a death-bed; yet there is nothing in the whole parable to support any such doctrine.

In the first place, the parable has no reference to people's repenting and obtaining pardon; it refers to the calling of the Gentiles only. The Jews thought it was not right, that the Gentiles should have the same privileges as themselves, when they had followed the true religion so long, while the Gentiles had not. Christ teaches them that God has a right to bestow privileges on whom he pleases, provided he does no other any injury: and that in making the Gentiles rich, he does not impoverish or wrong the Jews. This is the meaning of the parable. It has no reference to God's bestowing either pardon on earth, or rewards in heaven.

If it had reference to people obtaining mercy at the close of life, the parable would have taught this doctrine; that all men will be alike happy in heaven. But Christ could never teach this doctrine, for it is contrary to the whole bible, which teaches every

where, that all men will be rewarded according to their works.

But supposing the parable did refer to people's repentance, it would give no encouragement to those who put off repentance to a sick bed. The time of sickness and death is not the eleventh hour, nor the twelfth; it is the thirteenth. "Are there not twelve hours," says Christ, "in the day?" that is, twelve *working* hours; and again he says, "I must work the works of him that sent me, while it is day: the night cometh when no man can work."

In both these passages the *day* means the *working hours*, when a man is in health and at liberty; the *night* means the time of sickness and death, when people are unable to work. Those who were hired at the eleventh hour, had two hours left to work in; but those who put off repentance to a death-bed, have no time to work in at all. They have no time for training their children in religion, for teaching at the sabbath-school, for speaking to their neighbours about their sins and their souls,—they can do nothing as they ought to do. Instead of doing anything themselves, they generally want good people to work for them. Instead of spending their healthy days in *doing* work, they spend them in *making* work; and then hope that pious neighbours or preachers will put all right at last. It cannot be. Again: those persons that went into the vineyard at the *eleventh hour*, went as soon as they were called. When the person who went to hire them said, "Why stand ye here all the day idle?" they said, "Because no man hath hired us." It was not their fault therefore; they went to work as soon as they were hired. Now any man who begins to live to God as soon as he is called, will be accepted and saved, though it be on a sick bed; but this is not the case with those who put off religion among us. Those who put off religion among us are called often, and in many ways. Preachers call them, the bible calls them, conscience and God's spirit call them, afflictions and bereavements call them; and yet they shut their ears and harden their hearts against them all. What encouragement then, can these draw, from the men that went into the vineyard at the eleventh hour? The thief on the cross is also referred to, but he appears to have repented as soon as he became acquainted with Christ; so that his case gives no encouragement to those who sin against the gospel knowingly and wilfully. God's word affords such as these no hope; and reason affords them none; and if they will hope they must rest it on the father of lies, or the erroneous teachings of well-meaning but ill-instructed men. I know we are called uncharitable, when we teach the truth thus awfully; but whether it is most uncharitable, to let people go blind to hell, or to open their eyes to their danger? We may cause some to despair; but they ought to despair, if they will not turn to God in health, and we ought to despair of them too. It is time for us all to think less about saving people when they are dying, and more about saving the healthy and the young. Let us talk to people and go to pray with them while the *day* continues, and not think of doing their work for them when the night has come. It is natural that we should try to save men, even when the day of their salvation is gone, and death is bearing them to judgment; but it is too late.—*J. Barker.*

WHAT LORD JOHN RUSSELL HAD BETTER INQUIRE AFTER.

LORD JOHN RUSSELL has requested the Poor Law Commissioners to procure for him information respecting the extent of education, and also how many churches and chapels there are, in various parts in proportion to the population. As it respects this latter information, I think it would be much more important to inquire, *how many are untaught the duties of Christianity altogether, and the reasons why they are untaught.* The great mass of those who are below the rank of small shopkeepers are untaught, and are like sheep without a shepherd; and of those who do happen to get to a place of worship, (a place of instruction,) very few are benefited. In diffusing religion, scripture example, the light of reason, and the application of the principles of propriety, are all made to surrender their claims to the power of custom and established usages. *All the people should be taught* and by such arrangements as to times and places, as would be sure to effect the

object, and in such a manner as is suited to the humble attainments of the great body of the people. Churches and chapels ought not to be built merely to afford an opening for candidates for office; for they are important just as far as they secure the instruction of the people and no further. But instead of being made useful every day, some of them are in use about three hours one day out of the seven, and it would be difficult to hit upon any one of them that is used one full day in the week. Is this the case with buildings erected for secular purposes? or with those that are devoted to the spread of vice and immorality? The same remark applies, in a great extent, to those who are paid as teachers of the people. Instead of devoting Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, to the instruction of the people and the reclaiming of the vicious, if you go at half-past ten on Sunday morning, you will see them in their canonicals about two hours, and again in the afternoon; but what becomes of them all the rest of the week? What should we think of the doctor and the doctor's shop if this principle were acted upon? If the merchant, manufacturer, or the tradesman were to mind their especial engagements no better than many ministers do, they would soon be bankrupt. I see no reason why every minister of Christ should not work as incessantly as the husbandman, the shepherd, or the labourer, to whom, in the scriptures, they are frequently compared. The great object of a religious establishment is, not merely to interest the rich and comparatively decent, in matters of religion, but to bring *the whole mass of the people*, and especially the *wicked* and the *depraved* under its influence. And if upon a fair and a sufficient trial, it is proved incapable of this, the legitimate inference is, that there is a defect which ought to be remedied. I am convinced that if a church were built in every street, it would not effect this object; first, because it is not the scriptural plan of teaching and reclaiming the people; secondly, because the provision, in the very nature of things is not adapted to the people's wants; and thirdly, in the towns and cities which have been overshadowed with ecclesiastical buildings, I have found the people amongst the most wicked and unreclaimed. In trying to convert the world from its wickedness, no plan can equal the *primitive* one, and modern changes have not been made because of any peculiar state of society requiring them, but rather to meet the fashion of the age, and to contribute to the ease and benefit of official men. The teachers should be *plain* men in every respect; not accustomed to *ease* and *luxury*—men whose souls are in the work, and who are willing to devote all their time and to make every sacrifice in order to save others; it should be an every day, every night, every place business with them, and their teaching should be plain and practical, unencumbered by mystical notions, sermonizing forms, or ceremonial pomp, and rendered especially attractive by the humility and simplicity of the teacher, and the kind spirit in which his instruction is delivered.

It is a matter of regret, that while depending upon church and chapel building to do what can only be accomplished by simpler and less expensive means, we are also expending vast sums of money, voluntarily and otherwise, that would relieve a great amount of suffering if distributed among the people, in the exercise of that practical religion which requires us to "visit the fatherless and the widow, and to keep ourselves unspotted from the world."

PREVENTION THE BEST REMEDY.

In the absence of *practical primitive* Christianity, we are constantly attributing the crime and immorality of the people to every cause but the right one, and adopting corresponding remedies. The universal love which Christ enjoins ought to teach us not to erect and enlarge prisons, but so to instruct every man and woman and child, as to render prisons unnecessary. Instead of a powerful police to apprehend every thief and every vagrant, we should endeavour to make all industrious and upright, at any rate to use all the means God has given us for this purpose. Instead of entering into prosecuting clubs, how much more laudable is it to try to teach and persuade men to be honest! The *prevention* of evil and the promotion of good, is in accordance with the spirit of Christianity, but the punishment of evil and the neglect of preventive remedies is, I regret to say, too much the spirit of the times,

THE HUMAN VOICE.

[From a Review of Gardiner's Music of Nature, in the Biblical Repertory.]

IN treating of the economy of the human voice, there is one fact which has been very much neglected: it is this, that the exercise of the organs produce weariness, hoarseness, and pain, much sooner in delivering a discourse from manuscript, than in talking or even in extemporaneous discourse. This observation was first communicated to us some years ago, by an eminent member of the United States Senate, who was forced to desist from reading a document of about an hour's length, although he was in the constant habit of protracted and vehement debate. Since that time, we have received complete satisfaction as to the correctness of the statement from repeated experiment, and conference with public speakers in different professions. We could name a gentleman who enjoys sound health, and who experiences no difficulty in the longest and loudest conversation, but who is invariably seized with a hoarseness upon reading aloud for half an hour; and we know a lawyer who was visited with the throat complaint in consequence of becoming clerk in a legislative body. It is believed that the fact will not be questioned by any who are in the habit of practising both methods of elocution in circumstances which admit of a fair comparison.

Diseases of the vocal organs have prevailed in America to so alarming an extent among ministers, that nothing which throws light on the economy of the voice can be without its value.

In this case, it is evidently not the loudness of the voice which produces the unpleasant effect, because in general every man reads with less force of utterance than he speaks; and extemporaneous speakers are always more apt than others to vociferate. The phenomenon demands an explanation upon some other principle, and in our opinion, admits of an easy reference to the laws of our animal economy which are already settled. We shall attempt to express our views more in detail.

Every organ of the human body has a certain natural mode of action, and in this performs its function with the greatest ease. When pressed beyond definite limits, or exercised in an unaccustomed way, it lapses into weariness or pain. By instinctive impulse we are led to give relief to any member or organ, when it is thus overworked, and whenever such remission is rendered impracticable, the consequence is, suffering, if not permanent injury. Thus when the limbs are wearied in walking, we naturally slacken the pace; and the perpetual winking of the eyes is precisely analogous. Let either of these means of relief be precluded, and the result is great lassitude and pain. The voice likewise demands its occasional remission, and this in three particulars. First, as it is exceedingly laborious to speak long on the same musical key, the voice demands frequent change of pitch, and in natural conversation we are sliding continually through all the varieties of the concrete scale; so that nothing of this straining is experienced. Secondly, the voice cannot be kept for any length of time at the same degree of loudness without some organic inconvenience. Here also we give ourselves the necessary remission, at suitable periods. Thirdly, the play of the lungs demand a constant re-supply of air, by frequent inspirations; and when this is prevented, the evil consequences are obvious. Moreover this recruiting of the breath must take place just at the nick of time, when the lungs are to a certain degree exhausted, and if this relief be denied even for an instant, the breathing and the utterance begin to labour.

Let it be observed that in our ordinary discourse nature takes care of all this. Without our care or attention we instinctively lower or raise the pitch of the voice, partly in obedience to the sentiment uttered, and partly from a simple animal demand for the relief of change. Precisely the same thing takes place, and in precisely these two ways, in regulating the volume and intensity of the vocal stream. So also, in a more remarkable manner, we supply the lungs with air, just at the moment when it is needed.—The relief is not adequate if the inspiration occurs at stated periods, as any one may discover by speaking for some time, while he regulates his breathing by the oscillation of a pendulum, or the click

of a metronome, and still less, when he takes breath according to the pauses of a written discourse.—But the latter is imperatively demanded whenever one reads aloud. Whether his lungs are full or empty, he feels it to be necessary to defer his inspiration until the close of some period or clause.—Consequently there are parts of every sentence which are delivered while the lungs are labouring and with a greatly increased action of the intercostal muscles.

If we could perfectly foresee at what moments these several remissions would be required, and could so construct our sentences as to make the pauses exactly synchronous with the requisitions of the organs, we might avoid all difficulty; but this is plainly impossible. In natural extemporaneous discourse, on the other hand, whether public or private, there is no such inconvenience. The voice instinctively provides for itself. We then adapt our sentences to our vocal powers, the exact reverse of what take place in reading. When the voice labours we relieve it; when the breath is nearly expended we suspend the sense, or close the sentence. And when from any cause this is neglected, even in animated extemporaneous speaking, some difficulty is experienced.

The mere muscular action in speaking, tends to a certain degree of weariness. Hence the utterance which is in any measure unnatural is in the same proportion injurious. The use of the same set of muscles for a long time together is more fatiguing than a far greater exercise of other muscles. We are constantly acting upon this principle, and relieving ourselves by change, even where we cannot enjoy repose. Thus the equestrian has learned to mitigate the cramping influence of his posture in long journeys, by alternately lengthening and shortening his stirrups. Thus also, horses are found to be less fatigued in a hilly, than a plain road, because different muscles are called into play in the ascents and descents. Now there are perhaps, no muscles in the human frame which admit of so many diversified combinations as those of the larynx and parts adjacent; ranging as they do in their conformation with the slightest modifications of pitch and volume in the sound. These organs, therefore, to be used to the greatest advantage, should be allowed the greatest possible change.

A perfect reader would be one who should deliver every word and sentence with just that degree and quality of voice which is strictly natural. The best masters of elocution only approximate to this; and the common herd of readers are immeasurably far from it. Most of the reading which we hear is so obviously unnatural, that if the speaker lapses for a single moment into a remark in the tone of conversation, we feel as if we had been let down from a height; and the casual call of a preacher upon the sexton is commonly a signal for sleepers to wake up. We all acknowledge the unpleasant effect of this measured and unnatural elocution, but few have perceived, what we think undeniable, that in proportion as it contravenes organic laws, it wears upon and injures the vocal machinery.

But the most perfect reading would provide only for the last mentioned case. Reading would still be more laborious than speaking, unless upon the violent supposition that the composition was perfectly adapted to the rests of the voice. We must therefore seek relief in some additional provisions. One of these is the structure of our sentences, and it is sufficient here to say that they should be short, and should fall into natural and easy members; for no train of long periods can be recited, without undue labour. But there is another preventive which is available, and which escapes the notice of most public speakers. Any one who has witnessed the performance of a finished flute-player has observed that he goes through the longest passages without seeming to take breath. He does indeed take breath, but he has learned to do so without any perceptible hiatus in the flow of melody. The same thing may be done in speaking and reading. Without waiting for pauses in the sense, let the speaker make every inspiration precisely where he needs it, but without pause, without panting, and especially without any sinking of the voice. That the lungs admit of education in this respect will be admitted by all who have ever acquired the use of the blow-pipe. In this case the passage at the back of the mouth being closed, and the mouth filled with air, the operator breathes through his nostrils, admitting a little

air to the mouth, in expiration.—There is this peculiarity however, that the distension and elasticity of the cheeks afford a pressure into the blow-pipe, with the occasional aid of the buccinator muscle. In this way the outward stream is absolutely uninterrupted.

CHRISTIAN PRINCIPLE.

A slave in one of the islands of the West Indies, who had originally come from Africa, having been brought under the influence of religious instruction, became singularly valuable to his owner, on account of his integrity and general good conduct. After some time, his master raised him to a situation of some consequence in the management of his estate; and on one occasion, wishing to purchase twenty additional slaves, employed him to make the selection, giving him instruction to choose who were strong, and likely to make good workmen. The man went to the slave-market, and commenced his selection. He had not long surveyed the multitude offered for sale, before he fixed his eye intently upon one old and decrepit slave, and told his master that he must be one. The master appeared greatly surprised at his choice, and remonstrated against it. The poor fellow begged that he might be indulged; when the dealer remarked, that if they were about to buy twenty, he would give them the old man in the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their new master: but upon none did the selector bestow half the attention and care he did upon the poor, old, decrepit African. He took him to his own habitation, and laid him upon his own bed; he fed him at his own table, and gave him drink out of his own cup; when he was cold, he carried him into the sunshine; and when he was hot, he placed him under the shade of the cocoa-nut trees. Astonished at the attention this confidential slave bestowed upon a fellow-slave, his master interrogated him upon the subject. He said, "You could not take so intense an interest in the old man, but for some special reason: he is a relation of yours—perhaps your father." "No massa," answered the poor fellow: "he no fader." "He is then an elder brother." "No, massa—he no my brother." "Then he is an uncle, or some other relation." "No, massa—he no be of my kindred at all, nor even my friend." "Then," asked the master, "on what account does he excite your interest?" "He my enemy, massa," replied the slave: "he sold me to the slave-dealer; and my bible tell me, when my enemy hunger, feed him; and when he thirst, give him drink."—*Cal. Chris. Obs.*

THE HEALTHY EXERCISE OF SINGING.

Ir reading aloud and speaking be a useful exercise, we consider singing as still more so. The organs are here brought into a different condition, the air-vessels are more completely and uniformly distended, and the spirits are made buoyant by the delightful employment. We have seldom known any one to be injured by the judicious practice of vocal music. An eminent professor once stated to us his conviction, that he had been preserved from consumption, to which his constitution was predisposed, only by the constant practice of singing. On this topic, the testimony of Mr. Gardner, as a professional witness, is invaluable.

"Many writers have strongly insisted upon the danger of forcing the voice in learning to sing, thinking it may be greatly injured, if not destroyed; but if we attend to facts we shall find this to be an erroneous opinion. It is a maxim which applies to the use of all our faculties, that so long as we do not weaken, we strengthen, and this fact is strikingly true as it regards the voice. If we listen to those whose business it is to cry their commodities in the streets, on comparing their strength of voice with our own, we shall be surprised to find what a force of intonation this daily practice produces. When did we ever hear of these itinerants, or public singers, or speakers, being compelled to give up their profession in consequence of a loss of voice? On the contrary, this constant exertion strengthens the vocal organs, and is highly conducive to health. Many persons, in encouraging the development of

musical talents in their children, have no other view than to add to the number of their accomplishments, and afford them a means of innocent amusement. It was the opinion of Dr. Rush, however, that singing, by young ladies, whom the customs of society debar from many other kinds of salubrious exercise, is to be cultivated not only as an accomplishment, but as a means of preserving health. He particularly insists that vocal music should never be neglected in the education of a young lady, and states, that besides its salutary operation in soothing the cares of domestic life, it has still a more direct and important effect. 'I here introduce a fact,' remarks the doctor, 'which has been suggested to me by my profession, that is, the exercise of the organs of the breast, by singing, contributes very much to defend them from those diseases to which the climate and other causes expose them. The Germans are seldom afflicted with consumption, nor have I ever known more than one instance of spitting of blood amongst them. This I believe, is, in part, occasioned by the strength which their lungs acquire by exercising them frequently in vocal music, which constitutes an essential branch of their education. The music-master of our academy has furnished me with an observation still more in favour of his opinion; he informs me that he had known several instances of persons strongly disposed to consumption restored to health by the exercise of the lungs in singing.' Dean Bayley, of the chapel royal, many years back, advised persons who were learning to sing, as a means of strengthening the lungs and acquiring a retentive breath, 'to often run up some ascent, especially in the morning, leisurely at first, and accelerating the motion near the top, without suffering the lungs to play quick in the manner of panting.'

PASSING REMARKS.

The following is a copy of a bill picked up on the table of an inn. It shews that the *liquid* part of the dinner is much more expensive than the solid.

Five Dinners	0	11	3
Sherry	0	11	0
Port wine	0	5	0
	1	7	3

A child about nine months old, in the nurse's arms, was so cross that it was difficult to keep it quiet. After various expedients, a piece of flannel was folded into the form of a doll, and given to the child, upon which it was immediately quiet, and began to laugh. The same baby was kept in good humour with its own reflection in the looking-glass, when nothing else would effect the object. In none is the social principle more manifest than in children.

I noticed one day when a young gentleman was reading for a party, a person present took out his pocket handkerchief, and instead of waiting a minute, when the subject would have been finished, made such a noise as to disturb the whole party. This was very inconsiderate, and, I should say, a sign of bad breeding.

What a difference! I know many wealthy persons who are eaten up with care and anxiety, and seem as if they laboured under a succession of privations and disappointments: as a contrast, I know a lad who sleeps in a hay-loft, has not half a suit of clothes, and frequently in a morning does not know where he is to get a single meal, yet he is always cheerful, and apparently happy.

"We know not what a day may bring forth!" A poor weaver having been to market to buy a herring for his wife, who had been confined the previous night, was standing at the bed side, presenting to her the fish—when the electric fluid came through the room, scarred his breast, tore his trowsers, and singed one of his stockings; upon which he fell over, and never spoke again!

If Robert Owen wants an extreme specimen of the competitive principle, I would advise him to go to Southport. He will see, among the keepers of donkeys, more of this exhibited, and for the least consideration, than in almost any other place. Those only who have witnessed the opposition of these parties can form an adequate idea of it.

Great inconvenience is sometimes experienced from neglecting such simple rules as "a place for every thing and every thing in its place." In the dead of the night, a lady was seized with the tooth ache: she had a bottle in the house, which generally gave her relief. Her husband was called up, and sent down stairs for the bottle. It had not been left in its proper place; hence the gentleman had to seek it a long time, first in one room and then in another, almost starved, and the lady's patience was exhausted with the excruciating pain she had to endure.

Persons frequently succeed to situations which they never expect, by apparently trifling incidents. I know an individual who was taken from scavenging on the road, to assist in a warehouse, for a few days, in the way of packing, just at a busy time. Being steady, and pleasing the master, he was retained; by and bye advanced into the warping room; then to an assistant in taking in cloth; and ultimately, all through good conduct, he became the head book-keeper. He has now been in this firm above twenty years.

Political parties display full as little of the benign and charitable spirit of the gospel, as is to be met any where. The rancorous and vindictive writing of some newspaper editors, is truly indicative of this; and I should think, those who can read their papers with pleasure, will feel little pleasure in reading the lessons of the New Testament. I give the following as an instance of editorial courtesy and good will. Referring to O'Connell, the writer says:—"Oh, for a bolt, red with uncommon wrath, to blast this fell destroyer of his country's happiness!"

Reading one evening of Peter cutting off the ear of Malchus, father said to the children, "but Christ cured the man;" when a little one said, "how?—did he put it on again?" The father was evidently set fast; he did not know whether he put on the same ear, or cured it without.

There is too much ostentation in modern charity; according to the Scripture, we should not let our right hand know what our left hand doeth. The objects of relief are too often publicly marked out as the receivers of our favour. At Southport there is a caravan for the poor, but it is marked on "charity ———" I never saw it used; and I dare say, rather than use it, many would choose to bathe without a cart. This is like marking the forms for which no rent is expected—"free seats."

I saw a little girl, the other day, examining through the refuse thrown from a furnace, at the outside of the building: she had an old tin can, into which she now and then threw a cinder, secured from the rubbish—Poor child! thought I, in all probability thy father is a drunkard, and spends more in a single hour than thou canst scrape together by cinder-picking in a whole week.

It is impossible for persons enjoying the comforts of plenty, to form an adequate idea of the privations of the poor. Generally speaking, they suffer very much from the want of bedding. I visited a poor weaver's cellar in George-street. The family consisted of the man, his wife, and six children. They have but two beds, and these are much narrower than the usual size. On one bed, the eldest daughter, about 17, was lying in the last stage of a consumption; on the other was the wife, who had been confined but two days: and on these same beds, the other six, the father and five children, of whom one was a cripple, had to sleep!

Some of those who are said to be "not quite sharp," will outwit many others. One of these was promised by his master, a new pair of trousers, his old ones being nearly worn out. By the next day, the old trousers had become torn in so many places, and tied together with cords, that the man said he was ashamed to be seen in the street. The master, of course, was compelled to go to the tailor immediately for a new pair, according to his promise.

Passing through a certain street one fine day, where nearly all the doors were open, I was pained to notice that the inside walls of the cottages were almost as brown as the causeway for want of whitewashing. Upon inquiry, I found that the landlord, although immensely rich, refuses to expend anything upon repairs, and even on an article so essential to the poor man's comfort as a little fresh lime-wash on the walls. He is however, much afflicted with gout, and is likely very soon to find his home in the church yard. It is one comfort, that he cannot take a single cottage with him. If he were properly impressed with this, he might be induced to expend a little in promoting these poor people's comfort, which he could do without in any degree lessening his own.

The argument against tee-totalism, which I have found the greatest difficulty in answering, is that which is grounded on the inconsistency and dishonesty of tee-totalers. Advocating this system one day on the coach, I was replied to by a passenger—"Yes, I know what tee-totalers are; I trusted one £12, and he is now in Lancaster; and I have traded with others and found them dishonest." There is no doubt that many have made tee-totalism a cloak for their vices, but it is believed that this evil will remedy itself, and that the impostors are not now so numerous as they were at the commencement of our cause. However, the unspeakable value of abstinence from all intoxicating liquor remains the same, notwithstanding the improprieties of some of its professed friends.

The pressure of poverty is unfavourable to the promotion of truth and sincerity. I often see this remark verified in the statements given of the ages of children who work in factories. In taking the numbers and ages of poor people's children who apply for relief at the Board of Guardians, nothing is more common than to find that many, not more than 11 or 12 years of age, are working in factories, having been represented by their parents, and passed as being 13.

In almost every town I notice plots of vacant ground, presenting a filthy, disorderly appearance; covered perhaps with stagnant water, brick-bats, or used as a common privy. It strikes me, as there are men in almost every workhouse who are almost altogether unemployed, on account of the house affording no kind of work at which they can labour, that such might with great advantage to the public, be set to clean these places, levelling the rough parts and draining away the impure water. This would very much improve their appearance, and greatly contribute to the health of the inhabitants; prevent the mischief of idleness, and at no material cost to any party.

It is difficult for some persons to satisfy themselves as to whether doing such and such things is not unbecoming their station. A lady got a paper printed, "Lodgings to let," but afterwards hesitated as to placing it in the window: she thought it was "lowering themselves"—A shopkeeper who has been pretty successful in business, was sweeping the front; but instantly gave up and sent the boy out to finish.—Mrs. ——— ran up stairs at the knock of the door, because she had got only her morning dress on.—A gentleman went round a back road instead of going down the front street, because he had forgot to shave that morning. In the absence of more sterling qualifications, to keep a standing in society, it is necessary to pay attention to these external matters.

One of the cheapest of all methods of giving to a town a superior appearance, is by keeping the streets well cleaned. This will compensate for the absence of many other external and expensive advantages. I was surprised, during a late visit to Bolton, to find this important part of public decency so little attended to. To have this matter, well managed, one person should be made responsible, with power to carry the object into effect. He should also be a man whose eyes are in his head, and who feels a pleasure in discharging his duties to the public.

Hasty people often repent. A person brought in his bill to a tradesman for whitewashing and colouring a house. One item he pointed out to the man as containing an extravagant charge, and by dwelling upon it, he suffered his feelings to get so excited as to send the poor man away without his money. He afterwards began to reflect that most likely he had put the poor man to great inconvenience by withholding his money, and for several days he felt unhappy at himself. "If there was an overcharge," said he to himself, "I might have kept back a small sum to have covered it, but I have certainly done wrong in refusing payment of the poor man's account altogether."

How often are we alarmed by appearances! One of my children had an ulcerated finger. As it was necessary to promote a discharge, I took the scissors to effect this, but the child began to cry bitterly; with this I laid them down and took up a needle, which the child allowed me to use without a murmur.

"What are you crying for?" said a person who met a child in the street. "My grandmother will not let me have my new frock on," was the reply. "Oh, my dear, don't you see that it is a wet, dirty day? it is not fit you should wear your new frock to-day; look, I have got my old hat on: your grandmother knows what is best for you, and you should always do as she wishes you." The child looked up at his hat, and after listening to what he said, went away in good temper. This is a proper example of the treatment of children.

"How is it that a set of fanatics like the Mormonites should have succeeded in making so many converts?" said a minister the other day. "Because," I replied, "they have adopted the plan which you have neglected, and which is evidently the only one by which any teacher can succeed,—that of going among the people, and visiting almost from house to house."

In soliciting persons to take tickets for one of the lectures delivered last winter, I could not help remarking on the great variety of dispositions evinced by different individuals. Asking for money is a likely means for developing the prominent features of a man's character. In one instance we called upon an old bachelor, immensely rich; and after teasing him, and answering a host of objections, at last, though deeming it a hopeless case, we got half-a-crown, evidently given against his will, and for which he received three tickets for the boxes. Another case was a gentleman with a large family; he met us at the door, and before we had half told our tale, his purse was in his hands: he gave us a sovereign, and said we might distribute the tickets he was entitled to as we thought proper.

In a Bolton paper we are told of a man, designated an "Adamite," having under the influence of the *delirium tremens* stripped himself, and run through the streets naked. The man of course was taken by the police, and most probably punished by the magistrates; but as it is stated that he had been drinking at the Lower Nag's Head through the day, I should like to know how the landlord fared, and whether a deodand of any amount was laid upon the cask that produced so shameful a result. Licenced victuallers, according to their licence, are not to allow "any drunkenness" in their houses, and I hope the time is at hand when this reasonable restriction will be rigidly enforced.

What a vast amount of juvenile depravity and how ready youth are to glory in their own shame! Last night, three boys were swaggering with each a pipe in his mouth, as they went up the street, and being dark, I continued to walk near them for some time: their language was horrid—such as I should not like to place upon paper. Before I parted, I made free to ask one of them if he thought it was right to swear, and make use of such profane language. He affected to deny that he had done so, but seemed very much startled at my reproof. The other two made off, and gave me no opportunity of speaking to them.

Whigs, Tories, radicals, conservatives, Irish agitation, change of ministry, universal suffrage, and all such matters absorb the attention of nearly all the writers and readers of newspapers. Most of those who have been in the school of politics for the last twenty years, I think, feel that it is a profitless affair, and tends to neither peace nor comfort. A great number of working men now begin to see that *self reform* and *home reform* are attended with infinitely more satisfaction, than agitating about unattainable projects; and if ever attained, unproductive of the great object which should always be kept in view, "the greatest happiness to the greatest number." For a nation to be happy it must be sober and virtuous; and let the mass of the people attain this, and there will not be the least difficulty in obtaining useful national reforms. Preston was never so free from wild agitation as at present; those who were formerly leaders are, principally through the influence of the temperance cause, better engaged, both for themselves and their neighbours. The rancorous spirit evinced every week in many of the newspapers,—each writer fighting for his party—must be a heavy tax upon the patience of many readers; but I do hope to see the day when, owing to the improved habits of the people, more profitable matter will occupy our newspaper columns.

"Every generation has some anomaly, which it elevates into fashion; we now stupify ourselves with cigars"—says a certain writer: and indeed this is too true, for you can scarcely meet a man of fashion, or ride with a dandy on a coach without observing the cigar in his teeth, and a volume of smoke issuing from his lips. After dinner and wine, in driving from an hotel, as a matter of course, the *bang-up* fellow with his white reins and gloves, in his standing seat, must impregnate his wine-stinking breath by the scents of the cigar. But this is not the worst—two gents even started the other day from their own door, in the forenoon, with cigars in their mouths.

What is it that makes so much employment for constables? What is it that brings so many wretched beings before the justices to be fined 5s. and costs? What is it that produces that noise and confusion which you hear at the Cock and Bottle? What is that which you saw distributed at Cheetham's sale, by the influence of which some persons forgot what they came for, and made many bad bargains? What emboldened that young man the other day to fire a pistol and kill a gentleman who had never injured him? What is it that has put up so many women's names, instead of men's, as keepers of public houses? What is it that sent Thomas Green's wife to the parish board, while he might have been earning 24s. per week?

The cause of these and a thousand other evils is *Alcohol*! And yet men continue to drink this pernicious liquid, while all its disastrous effects stare them in the face. Well may teetotalers feel astonished at the indifference manifested towards their efforts to deliver their fellow creatures entirely from its influence. If you find a fly drowned in your milk you always avoid swallowing it—if the dairy maid should leave a single hair in the butter you pick it out; but men swallow various colours and kinds of liquors, charged with alcohol, of which they are conscious: yet instead of acknowledging their folly, they would move heaven and earth to find an argument to justify their practice.

THE CHILDREN'S CHOICE.

John.

I mean to be a soldier,
With uniform quite new ;
I wish they'd let me have a drum,
And be a captain too :
I would go amid the battle,
With my broadsword in my hand,
And hear the cannon rattle,
And the music, all so grand !

Mother.

My son, my son !—what if that sword
Should strike a noble heart,
And bid some loving father
From his little ones depart ?
What comfort would your waving plumes
And brilliant dress bestow,
When you thought upon his widow's tears,
And her orphan's cry of woe ?

William.

I mean to be a president,
And rule each rising state,
And hold my levees once a week,
For all the gay and great.
I'll be a king except a crown—
For that they won't allow ;
And I'll find out what the tariff is,
That puzzles me so now.

Mother.

My son, my son ! the cares of state
Are thorns upon the breast,
That ever pierce the good man's heart,
And rob him of his rest :
The great and gay to him appear
As trifling as the dust ;
For he knows how little they are worth—
How faithless is their trust.

Louisa.

I mean to be a cottage girl,
And sit behind a rill,
And morn and eve my pitcher there
With purest water fill ;
And I'll train a lovely woodbine
Around my cottage-door,
And welcome to my winter hearth
The wandering and the poor.

Mother.

Louisa, dear ! a humble mind
'Tis beautiful to see :
And you shall never hear a word
To check that mind from me :—
But, ah ! remember, pride may dwell
Beneath the woodbine shade ;
And discontent, a sullen guest,
The cottage heart invade.

Caroline.

I will be gay and courtly,
And dance away the hours ;
Music, and sport, and joy, shall dwell
Beneath my fairy bowers ;
No heart shall ache with sadness
Within my laughing hall,
But the note of love and gladness
Re-echo to my call.

Mother.

Oh, children ! sad it makes my soul
To hear your playful strain :
I cannot bear to chill your youth
With images of pain.
Yet humbly take what God bestows ;
And, like his own fair flowers,
Look up in sunshine with a smile,
And gently bend in showers.

SHORT AND SWEET.

I hate long stories and short ears of corn,
A costly farm house and a shabby barn ;
More curs than pigs, no books, but many guns,
Tight boots, sore toes, old debts, and paper duns.
I hate tight lacing, and loose conversation,
Abundant gab, and little information ;
The man who sings in bed and snores in meeting,
Who laughs while talking, and who talks while eating.

HAPPINESS IN NATURE.

The laughing sky,—the music of the deep ;
The dallying gales that o'er the meadows creep ;
The moonlight dancing on the waters blue ;
The morning mountains, rob'd in rosy hue ;
The gentle-minded lilies,—the calm bowers ;
The fragrant breath of ever-blooming flowers ;
The droning beetle,—the glad humming bee ;
The frugal ant, the equal and the free ;
The gilded insects at their airy play ;
The small birds warbling on their dewy spray ;
The lark, monopolist of the light and song,
Th' ethereal thing, that loves to soar along ;
The homestead guard that greets the opening dawn ;
The sportive hare that gambols o'er the lawn ;
The mingled swell of happiness that floats
Around, above, pour'd from a thousand throats—
Mark well the phrases, words of love intense :
They shadow forth sublime Benevolence !
Say, mid this scene of humble Nature's joy
Which strife of human hearts can ne'er destroy,
Why should the bitter blasts of passion rage,
From youth, to riper years and hoary age ?
Why should the blessed charities of life
Bleed like a victim 'neath the murderer's knife,
By those of loftier soul and nobler mien
Who walk like demi-gods the glowing scene ?

WHO IS MY NEIGHBOUR ?

Thy neighbour?—It is he whom thou
Hast power to aid and bless ;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbour?—'Tis the fainting poor
Whose eye with want is dim ;
Whom hunger sends from door to door,
Go thou, and succour him.

Thy neighbour?—'Tis that weary man
Whose years are at their brim,
Bent low with sickness, cares, and pain ;
Go thou, and comfort him.

Thy neighbour?—'Tis the heart bereft
Of every earthly gem—
Widows and orphans, helpless left :
Go thou, and shelter them.

Thy neighbour?—Yonder toiling slave,
Fetter'd in thought and limb,
Whose hopes are all beyond the grave :
Go thou, and ransom him.

Whene'er thou meet'st a human form
Less favour'd than thine own,
Remember 'tis thy brother worm—
Thy brother, or thy son.

O pass not, pass not heedless by !—
Perhaps thou canst redeem
One breaking heart from misery :
Go, share thy lot with him.

COVER TO LIVESEY'S MORAL REFORMER.

TEMPERANCE INTELLIGENCE.

DEAR FRIEND.—The great cause is working its way among all classes; various circumstances oppose and will oppose its progress more in some places than in others; this is the case in Uxbridge. We have no medical man with us, no chemist, no minister, and most of the religious people of all grades and casts only half and half. And we cannot get a place to hold regular meetings in without being subjected to a very heavy expense, too much for our funds by far; so that with a desire really to do what we can, we cannot do much besides circulating a few tracts and about 40 *Intelligencers weekly*. Perhaps it is best that reform should go on by degrees; at any rate we must wait for providential openings. We have a decent number of sound firm members, and several reformed characters. I have excited a good deal of interest in the minds of the rail-road men, policemen, clerks, &c., on the Western rail-road by giving them tracts every time I go up to London, and sometimes down. There have been some thousands employed between London and Maidenhead. Now the rail-road is finished all the way from London to Liverpool, depend upon it you will have the London tee-totallers now and then in the North. You must not be surprised if I visit you at Preston.—JOHN HULL.

Uxbridge, 9th Month 23rd, 1838.

DEAR SIR,—We are doing wonders in Scotland; we have 15,000 members in Edinburgh; 12,000 in Glasgow; 4,000 in Paisley; 3,000 in Dumfries; 2,000 in Greenock; 1,800 in Dunfermline; and 1,500 in Kirkcaldy. We have in the small county of Fife upwards of 15,000 zealous and consistent tee-totallers, divided into 50 separate societies, averaging about 300 each.

September 24th, 1838.

Yours, R. GRAY MASON.

E. C. Delavan, Esq. the worthy president of the New York State Temperance Society, arrived in England on Monday. He is intending to visit various parts of this country, with a view of forwarding the cause. It is unnecessary to say he will be welcomed received by the tee-totallers of England.

October 24th, 1838.

DEAR AND RESPECTED FRIEND,—I have this day received your letter, and sit down in haste to reply. I feel very sorry that I cannot comply with your kind invitation, for I am now going through Pembroke, where meetings are arranged for me; and after that through Ireland again, where I am under an engagement to meet our tee-total brethren in Cork. A short time ago I went to that city, and found a few warm-hearted tee-totallers; but owing to the prejudice being so great, and a person of the name of Kemp opposing them, they went on but very slowly. I held a meeting; this same Kemp came, and challenged me to a discussion. I accepted the challenge, and the theatre was fixed upon for the place of combat—each speaker to have half an hour. My opponent fought manfully the first half hour; but when I answered him he appeared dismayed, and came the second time very reluctantly. I answered him again; and when he came the third time to take his half hour, he flew from one point to another, and after occupying only seven minutes, retired, declaring he could say no more. I was received, as may be expected, with tremendous cheers. I feel persuaded you will rejoice when I tell you the result of this discussion—that 500 signed the pledge; and by a letter received from them last week, I learn that they have made them up to 4,642. This news, I know, will warm the hearts of all my tee-total brothers and sisters. They were admitted to the theatre by tickets—1d. gallery, 3d. pit, and 6d. boxes; and as I had to pay for the theatre, I had a just right to do what I thought fit with the receipts of the house. After paying the expenses of the house, I had left £16 10s. 9d.; so to prove that tee-totallers have no sinister motives in view—nothing but the happiness and comfort of their fellow-men—I gave the whole surplus to the poor drunkards' home of that city, which is THE MENDICITY. I got between 10,000 and 11,000 signatures during six months I was in

Ireland; holding meetings every night, and this being a Catholic country, I held meetings on Sunday also: this was hard work. Wishing you a happy and joyful festival, and a more able advocate than myself, I subscribe myself—

Your affectionate brother tee-totaller,

Carmarthen, Sept. 19th.

JOHN HOCKINGS, Blacksmith.

DRUNKENNESS IN DUBLIN.

"I believe," says the right honourable recorder of the city of Dublin, in an address to his excellency the Lord Lieutenant of Ireland, "as the result of inquiries I have made on the subject, that there are, on an average, about two thousand convictions for drunkenness per month in Dublin alone; and that one-tenth of the entire number of its houses retail spirits for consumption on the premises; and I do not hesitate advisedly to state my opinion, that a vast proportion of the crime of this city is to be traced to intoxication, and its long train of kindred vices." And yet in all the Irish agitation for this "gem of the sea," this certain cause of misery is never adverted to by the agitators.

USEFUL HINT.

On the window, or at the door, and over the chimney-piece of each apartment, of every temperance hotel, should be exhibited, and revised every Saturday evening, a full list of all temperance meetings for the ensuing week. This would require little labour, and would be found of great advantage.

THE PORTUGUESE WINE TRADE.—The Portuguese Government has published an official return of the quantity of wine exported from Oporto in the year 1837. The total amount was 25,439 pipes, which was distributed as follows:—

Great Britain	20,766 pipes
Newfoundland	86 "
Brazil.....	2,813 "
United States	856 "
Hamburgh.....	297 "
Portuguese posses.	196 "
Sweden.....	192 "
Holland.....	76 "
Denmark	62 "
Russia	37 "
Spain.....	13 "
Sardinia.....	6 "
Austria	6 almades
Prussia	6 "
France	5 "
Naples	2 "

Deducting the amount dispatched to Great Britain and Newfoundland from the sum total, it will be seen that 20,852 pipes went to British possessions, leaving 4,587 pipes as the quantity taken by all other countries. The quantity exported is less than either of the two preceding years. In 1835, it amounted to 38,000 pipes, of which 32,000 went to Great Britain. In 1836, the whole exportation from Oporto was about 30,000 pipes. The relative quantity taken by England was about the same, viz., about five-sixths of the whole.

NOTICES.

In the future Numbers of the Moral Reformer, it has been suggested, that some of the choicest articles of the old series might be continued to be reprinted, with revisions, along with the original matter, so that the subscribers would have in one volume combined, all that is valuable in both the old and new series. It will be perceived, that by the present arrangement, when the numbers are bound up they will be deprived of the periodical character, the title, dates, and imprint having to be stripped off with the cover. Should it be found desirable, the plates for the early numbers can be altered, so as to present the whole uniform in this respect.

The poetical piece on "Honour" is too long for the Reformer.—"M" is wanting in point.—The author of the pieces on Owenism must deal less in declamation, and more in solid and sober argument, before he will be able to write profitably for the public.

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